

Menachos – Simanim

פרק יא – שתי הלחם

Daf 99 – דף צט

1. The source for מעלין הקודש ולא מורידין

In addition to the הזהב in the שולחן הזהב, there were two tables in the אולם, one of silver (Rashi says it was marble, but white like silver), and one of gold. The Kohanim placed the לחם on the silver table as they were entering the היכל, and on the gold table upon exiting, שמעלין בקודש ולא מורידין – *because we ascend in matters of sanctity, but do not descend* (so the לחם is not placed onto the silver table after being on the golden שולחן in the היכל). Rebbe says the source for "אין מורידין" is the *passuk* which describes Moshe's erecting the משכן, which both begins and ends with the loftier term "וויקם" – *and he raised up*. We derive "מעלין" from the fact that the shovels of Korach's followers began as מזבח – *accessories to the מזבח* (when they were used for offering קטורת), and later were used to cover the מזבח הזהב itself. Relatedly, both the second לוחות and the שברי לוחות – *broken pieces of the first לוחות* were placed inside the ארון, which teaches us regarding a תלמיד חכם who forgot his learning involuntarily, שאין נוהגין בו – *that we do not treat him in a demeaning way*.

2. פעמים שביטולה של תורה זהו יסודה

Reish Lakish said: פעמים שביטולה של תורה זהו יסודה – *sometimes the cessation of Torah is itself its establishment*, because the *passuk* says about the לוחות, "אשת שברת" – *which you broke*, hinting that Hashem told Moshe: ישר כחך – *"May your strength stay true, for you broke the לוחות."* Reish Lakish also said: regarding a תלמיד חכם שסרח – *regarding a talmid chochom who sinned*, אין מבזין אותו בפרהסיא – *we do not disgrace him in public*, based on a *derashah*. He also said: כל המשכח דבר אחד מתלמודו עובר בלאו – *anyone who causes even one word of his Torah learning to be forgotten transgresses a prohibition*, as the *passuk* says: השמר לך ושמור נפשך מאד פן תשכח את הדברים – *beware for yourself and greatly guard your soul, lest you forget the things* [that you saw at הרה סיני], and the term "השמר" constitutes a לאו. Ravina says "השמר" and "פן" constitute two לאוין, and Rav Nachman bar Yitzchak says "ושמור" constitutes a third לאו. This prohibition does not include forgetting אונסו – *involuntarily*, because the *passuk's* expression "ופן יסורו מלבבך" – *and lest you remove from your heart* implies במסירם מלבו – *one who removes them from his heart*. Also, the word "רק" – *"only"* excludes forgetting because תקפה עליו משנתו – *his learning overwhelmed him*.

3. לא ימוש ספר התורה הזה מפיו מפיך

In a Baraisa, Rebbe Yose says (disagreeing with the Mishnah's Tanna Kamma) that even removing the לחם הפנים in the morning and placing new לחם on it in the evening fulfills the "תמיד" – *"continuous"* requirement. Rebbe Ami derives from this: לא ימוש ספר התורה הזה מפיו מפיך – *even if a person only learned one chapter of Torah in the morning and one chapter in the evening*, he fulfilled the *mitzvah* of לא ימוש ספר התורה הזה מפיו מפיך – *"this Book of the Torah shall not leave your mouth; [rather, you shall contemplate it day and night]."* Rebbe Shimon bar Yochai taught that even reciting שמע in the morning and evening fulfills "לא ימוש". Rebbe Yochanan added that it is forbidden to tell this before עמי הארץ, but Rava said it is a *mitzvah* to do so. Rebbe Yishmael's nephew asked him, having learned the entire Torah, can he learn Greek wisdom? He quoted the above *passuk* and said: צא ובדוק שעה – *go out and seek a time which is neither day nor night, and learn Greek wisdom then!* However, Rebbe Yonasan is quoted as saying that this *passuk* is neither an obligation nor a רשות, but a ברכה, which he proceeds to explain.

Siman – Cheetah

When a cheetah entered the Mikdash and ate the breads off of the silver table used for bringing them into the Kodesh and the gold table used for taking them out because מעלין בקודש ואין מורידין, the Kohen giving a shiur nearby on the three לאוין for forgetting one's Torah, had his talmidim go and chase it since they at least fulfilled their obligation of לא ימוש by saying Shema in the morning and at night.

DAF 99 | דף צט | Cheetah



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3 things to remember

1. The silver and gold tables in the ullam - מעלין בקודש ולא מורדין
2. כל המשכח דבר אחד מתלמודו עובר בלאו
3. The mitzvah of לא ימוש ספר התורה הזה מפּיך

